2:Lowie E-4 (no date) 1946 SP8 Bororo SP8

Women wear a gray parinari band,
or a black equivalent during menstruation; it is attached either to a girdle or to a tight-fitting bark corset.

Except for the exclusively masculine feather head ornaments, labrets, and nose ornaments (pls. 90, *top;* 94), the sexes use the same type of decoration. It is customary for men to manufacture necklaces and ear ornaments as a wedding gift for their brides.

Urucú provides red body paint and wards off insects, but on the São Lourenço River, it is used in moderation. The *Bororo* spread viscous rosin over their bodies, to which they then stick bird feathers, thus sometimes covering all of their arms. This is largely a curative measure against sores rather than a purely decorative device.

The men employ head ornaments to a considerable extent (pls. 92, *left;* 93). There are semicircular fans of arara feathers worn above the forehead; small fans of flexible feathers tied to the forehead so as partly to obscure the vision; and still other arrangements.

Koslowsky (1895 b) ascribes to all his *Western Bororo* the practice of wearing amulets composed of the tooth of a wild canid or a feline species.

TRANSPORTATION

Canoes were quite unknown in the west and in the São Lourenço River region, though on the Vermelho River they occur in recent times. Both sexes are adept at swimming. Men swam across rivers, holding aloft their bows, to which the arrows were tied horizontally, and simultaneously carried their game on their chests, fastened below their arms. Women swam with their burden-baskets full of nuts and roots, tying these receptacles in fours to wooden sticks and guiding them by ropes. On land they carried the baskets on their backs by a bast sling that merged into a tumpline in front.

MANUFACTURES

The men work mainly in their club house.

Spinning and plaiting.—In the family home, men merely pluck from the women's heads the hair subsequently to be made into cordage, and plait cotton bands for feminine arm, wrist, and ankle decorations. They spin both cotton and human hair on a shaft with a shell or clay disk 1½ to 2 inches (3.8 to 5 cm.) in diameter for a whorl. Holding the flock of cotton or several hairs with the left hand attached to the uppermost quarter of the spindle, i. e., the part above the whorl, they roll the longer section of the shaft on the right thigh. The thread thus formed above the whorl is ultimately wrapped around the long section of the shaft. Palm fiber is twisted on the thigh by hand. Often the big toe helps in making thread. Hair threads are plaited into cords worn round the hair of the head or body, but also into wrist-guards. True weaving does not occur (fig. 51, *a*, *b*).

7:Cook M-3 (1900-1901) 1907
SP8 Bororo SP8

778 123 being made for the funeral prelude. There was deep silence, and the wood bope was whispered low and mysteriously. Certain warning calls are given some hours in advance of the time for bringing the roarers into use, and, hearing these warnings, the females enter their huts, close the openings, and hide their heads. The roarers are manipulated outside the village up and down through the bush. We had difficulty in securing examples of these instruments. They were brought to us at night securely wrapped and amid the greatest secrecy, every precaution being taken to make sure that we would keep them where there would be no possibility of a female seeing them. We also had much difficulty in obtaining the base flute which is played only over the bones of their dead. A captain said to me, "That is a very bad instrument; you must not take it. If you do you will never return."

481 226 The Bororó are expert swimmers and are fishermen of the highest order. One mode of fishing is to swim out into the river, three or four miles above the village, with a net called buke, like a great bag, its mouth secured to two parallel rods nine to twelve feet long, bound together at their ends. When one or more fish are seen, the mouth of the sack is opened by springing the rods apart, and with wonderful dexterity the fish are bagged and the mouth of the net quickly closed by allowing the rods to spring together. The fisherman then plays the game, especially if it be large; gradually rolls the net over the rods till the fish cannot move, brings it to the surface and kills it with a club, which he trails by a cord from his neck. The fish is now taken from the net, strung on a cord, and floated along with the club. Sometimes two or more fish of twelve or fifteen pounds will be taken at one catch, or maybe one weighing as much as the man himself will be bagged in this way. A Bororó will remain in the water an hour or two continuously, and return ashore with six or eight large fish. They have learned to turn their bodily strength to the greatest account while in the water.

226 Another method of fishing is with a bone harpoon, to which is secured a long cord and a short detachable bamboo staff. With this the fisherman enters the water, and, finding a large fish in the shadow of a rock, following it with great expertness if it moves, he plunges the harpoon into it even at a depth of fifteen or twenty feet, while the staff detaches itself and remains in his hand with the end of the cord secured to it. The fisherman now returns to shore and plays the fish until he lands it.

Another method, when fish are scarce, is for one gang of men to enter the water with their sack nets, three or four miles above the